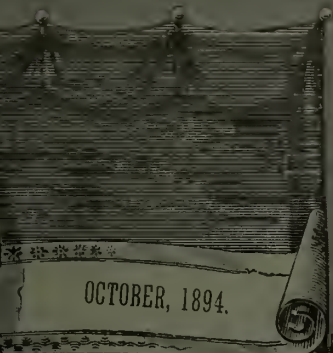
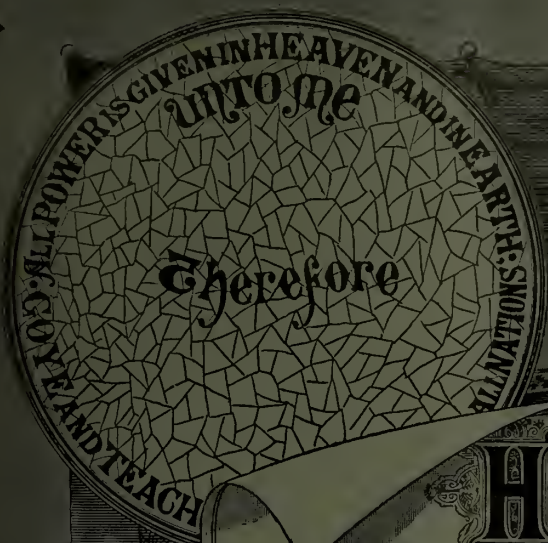


*Wm. Geo. Elders*



# HERALD MISSION NEWS

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No. 10

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NEW YORK.

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# Herald of Mission News

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October,

1894.

## OUR VIEWS OF MISSION WORK.

### THE REFLEX INFLUENCE OF FOREIGN MISSIONS.

*Rev. J. Elmendorf, D. D., New York.*

My theme grows out of and is inseparable from the broader and more fundamental topic—The Reflex Influence of Missions.

A Christian missionary is any believer in the Lord Jesus Christ, who, in obedience to His command, is preaching the Gospel to some creature who has not received it. Primarily, location, whether near or afar, enters not into the idea. Andrew exemplified the missionary spirit and its normal action, when self-moved he found his brother Peter, and brought him to Jesus with the argument: "We have found the Messiah."

This case shows that Christ's parting command—His Church's great commission of evangelization for all time—was the formulation of a law of Christian duty, that voiced the first promptings of souls made alive by the faith of Christ. The words of the Holy Ghost on the sacred page and on the fleshly tables of the renewed heart are identical. And the reflex or retroactive influence of all obedience to divine commands deepens and makes more distinct the soul's consciousness of their correspondence. Hence the self-evidencing power of divine truth, and the reason of Jesus' words, "If

any man willeth to do his will, he shall know of the teaching whether it be of God."

The reflex influence of missions is of this kind, because missionary effort is obedience to the most impressive, comprehensive, unqualified order that ever fell from our Lord's lips. It is the most enduring also, for its force cannot be at all lessened until the great voices in heaven shall declare: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."

Obedience to this command is, therefore, not only universally and perpetually obligatory, but disobedience destroys all claims to Christian discipleship. For within the sound of Christ's words and within sight of His example, the heart that is not moved, in some degree, to give the bread of life to those who are perishing for lack of it, is no more *Christian* than is the heart *human* that is untouched by the piteous moans of the starving and refuses them food. Christian development is no more predicable of such heart than is growth of a stone, to which the Scriptures liken it. Yet growth is as certainly the law of the spiritual life in human souls as it is of vegetable or animal life in the organisms it vitalizes. *And the real progress of Christ's kingdom in*

*the earth is measured by the spiritual growth of individual believers.*

Moreover, such growth, while it implies, is most certainly and successfully secured by missionary effort, *because* it involves *increasingly* such action of the *intellectual, moral and spiritual* faculties as clears and deepens the believer's *consciousness of union* in thought, purpose, sympathy, and satisfaction with Jesus Christ in the objects and end of his own mission to our world.

The new-born soul, tasting that the Lord is good, and rejoicing in hope of His glory, inevitably sends the inquiry heavenward "Lord, what wilt thou have me to do?" And the converted Saul of Tarsus was no more directly and definitely sent into the city with the promise "It shall be told thee what thou must do," than is each inquirer since sent to the Scripture record of Jesus' life and teachings for the same object.

Yet, until the question of Christian duty is considered in the light of the Scriptural missionary idea, intellectual perceptions and convictions concerning Christ's teachings and examples on the subject do not amount to adequate religious forces.

It is the missionary idea that enlarges the view and deepens the conviction of Christian obligation, as it is missionary effort through these that preaches the Gospel in the regions ever "beyond you." And as all the *direct* influence of the missionary idea and the *direct* benefits of missionary effort are toward and for their objects, so the beneficial influence of the *idea*, no less than of the effort, upon the missionary worker, must be *reflex*. The enlarged views and deepened convictions react upon the idea to clear and elevate it, and this again stimulates the thoughts to grasp

more fully the thought of the Lord, and the feelings to respond to his pity for the lost. As compared with the intellectual illumination of Christendom at the commencement of this century, that of to-day concerning the missionary work the Church *must do* is a fulfillment of the prophet's radiant vision—"The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold."

And yet the proportions of this duty have only fairly begun to dawn upon the apprehension of the Church. Truly did Secretary Judson Smith declare, in his paper presented at an Anniversary Meeting of the A. B. C. F. M., "It is but the fringes of heathenism which we have touched thus far. Nothing that we have thought of or attempted is yet finished. Everywhere our work is just begun, or is reaping the first fruits, or is preparing upon the ground of certain positive gains to go forward on a larger scale to a broader result. While the countless hosts of heathenism still include the vast majority of the human race, and while this great mass of heathenism moves on its dark way unilluminated and unchecked, and while in nominally Christian lands so large an amount of godlessness and practical atheism confront us," can any thoughtful Christian feel that the work of the world's salvation has been more than just begun?

It is the sight of the *multitudes* harassed and destroyed by sin that moves the disciple with deepest compassion for them, as it did the Master, and inspires earnest prayers for more laborers. Certainly the prayerful contemplation of the expanding field for missionary labor, which missionary labor discloses, must so react upon the intellect of the Church as to compel it to

face the weighty practical questions concerning a corresponding expansion of its missionary plans and efforts.

And so the moral faculties of believers are exercised and proved by this influence.

Can the ever enlarging vision of perishing myriads, which makes the Christian's brain throb with conviction and his heart palpitate with emotion, constrain his will to such determined, persistent, self-denying effort in getting the knowledge of God's salvation to them as shall show that the indwelling Spirit of Christ is dominant in his soul? This is the ever continuing test by which the ever exigent cause of Missions discloses to us our moral harmony with Jesus Christ in the great work of the world's recovery to God—a work given directly to His beloved Son by the Eternal Father, and as directly committed by that Son, clothed with resurrection authority and power, to His disciples who should be in the world.

The growing needs of the cause must call for more and more prayer, for larger gifts of our money, for more earnest efforts to enlist the sympathies and help of our companions; may call for our sons and daughters to recruit the hardly pressed company of laborers in heathen fields; may give the cry "Come over and help us" a personal direction, through providential indications and deepening convictions, which shall demand the measure of consecration that answers: "Here am I; send me!" But whatever the service or sacrifice demanded may be, blessed are they whose consciousness of moral union with their Lord shall enable them with some measure of His holy and triumphing submission to say: "Father, not my will but Thine be done." And thus:

This demonstrated moral union with Jesus shall make more definite and deep their sympathy and satisfaction with Him, in the objects and end of His mission to our world, through the quickened action of the spiritual faculties.

It is by spiritual apprehension that the things of the Kingdom of God become verities to the soul made alive by His Spirit. The elemental powers or faculties of His life are faith and love, so intimately united that faith can express its workings through love and yet not become identical with it. The distinction must be maintained. In the outward as well as inward workings of the spiritual life, faith must energize the will, while love moulds the effort. Faith accepts the obligation; love fulfills it. Faith grasps the divine and brings the soul under the power of eternal realities; love assimilates it to them. In every effort of a child of God to obey his command, faith must hear the order, accept the pledged aid, while love constrains and consecrates the whole soul to the service. And it is in the manifest and mighty reflex influence of *Foreign Missions* upon Christian faith and love that its reality and importance most appear.

As we have seen, missionary work properly begins with the nearest accessible souls that have not received a knowledge of the way of life. Every sincere effort to convert such is a "work of faith and labor of love," and reacts beneficially upon these fundamental fruits of the Spirit. But when missionary work becomes distinctively foreign its reflex power is much increased for manifest reasons. It is more certainly unselfish. Nearer labors may be, but they are likely to be prosecuted with motives and feelings quite complex. The prompt-

ings of kinship, common nationality, patriotism, may be large factors in the enthusiasm which would purify and mould the public life of one's own community or country by the principles of the Gospel of Christ. And while these elements are lawful and admirable, they make devotion to the cause less disinterested, less Christlike, less single for the glory of God in the salvation of souls. And all observation, historic testimony and experience prove that according to the unselfishness of service done for God and man is the measure of blessing reflected upon its authors.

Moreover, the reflex influence of Foreign Missions greatly strengthens faith, both by the increasing demands which the work makes upon it, and the equal encouragement it gives to it.

The prophet's vision of the "open valley" of very dry bones finds its most fearful realization in the vast wastes of heathendom, and the stark spiritual death and unutterable desolation which reigns there. And the unceasing appeal of the Foreign Missionary work to every interested believer is: "Can these bones live?" Can such howling wilderness ever be made like Eden, and such desert like the garden of the Lord? Then, while struggling faith clings to the word, "All power is given unto me in heaven and in earth," it gains literal assurance as it gazes entranced at the radiant transformations which Christ's power through His Gospel is effecting. The comprehensive reviews of the work which have just been made so thoroughly and presented by so many eloquent pens and tongues, clearly authorize Dr. Storrs' weighty characterization of its progress: "It admits no parallel, and outruns expectation."

Single facts and scenes amount to conclusive earnestness and divine pledges of the final and universal triumph of the cause.

Thus we conclude, as we regard the baptismal font in the great church at Bau in the Fiji Islands, and remember that it is the transformed famous stone which for ages stood in front of the chief heathen temple there, and against which the heads of innumerable victims of cannibal orgies were crushed.

This we feel, as we contemplate the memorial tablet of Dr. John Geddie, in the pretty church at Anelcauhet, on Aneiteum, the first island Christianized of the New Hebrides group. Drawn to the shameless and fierce cannibals there, from his home in Nova Scotia, by a divine call scarcely less distinct and resistless than was that which carried Paul to Macedonia, he began and prosecuted for years his work amid difficulties, dangers and discouragements, that could not have been greater. But the result is told in yonder inscription, in the native language of the people: "When he landed in 1848 there was no Christian here, and when he left in 1872 there were no heathen."

By the same reflex influence Christian love is intensified for the numberless souls yet perishing, and for the Saviour who has provided for them an adequate salvation. Christian zeal is warmed incalculably, by the radiant examples of consecration and self-denial, which in the lives and labors of missionaries illumine the dark places of the earth. True Christian unity in its idea and spirit is developed resistlessly, by the common desire breathed in the prayers and echoed in the praises of all Christendom, and by the demonstrated worthlessness of

denominational distinctions in evangelizing heathen lands.

So every distinct foreign missionary call, appeal, result, report, quickens and stimulates the divine life in believing souls, and qualifies them for more abundant sacrifices and more glorious acquisitions. Its inevitable forces cause a mighty action and reaction in the minds and hearts of those they reach, which bear them through the sublime realizations of peace by agitation, strength by weakness, increase by dispersion, exaltation by humiliation, until the full blessedness of giving over receiving pervades their souls with a thrilling foretaste of millennial rapture, and tunes their

tongues to swell the praises of Him who by the cross obtained His crown.

My single thought from our theme of exhaustless suggestiveness, has been—The divine life or Spirit of Christ in believers the earthly source and measure of the Church; missionary power, and the development of this power, by the reflex influence of missionary undertakings and successes. But we need to see and ever feel that the divine order of the growth of this power is within and from individual souls. As these with increasing truthfulness can say, "For me to live is Christ," the Church will become more demonstrably her embodied, living, loving, triumphing Lord.

## ITEMS OF MISSIONARY INTELLIGENCE.

### ABROAD.

LATAKIA, SYRIA.—The following items are taken from a letter, received about the middle of September from Miss Mattie R. Wylie:

Our school closed about the usual time, with examinations and an entertainment. There were three girls who finished the course of study. All of them are members of the church, and it is our hope that they will all be useful women wherever their lots may be cast. A class of four girls committed the Shorter Catechism with proofs, which they recited to me exceedingly well. They each received the reward of a Bible. Perhaps you may not understand what a task it is to do that well. If you do not, please take down your Confession of Faith, turn to the Shorter Catechism and count the number of proofs texts,

and you will have a faint idea what a task it is.

Another class finished the Shorter Catechism without proofs and Droppings From the Honey Comb, which is a little Catechism of Bible questions. All of the small girls were taught orally Brown's Catechism, portions of the Psalms and Bible verses. A class of eight girls memorized the Psalms in metre and then finished the Seekers' Guide. The first class studied the Harmony of the Gospels. The study for Sabbath afternoon for all the larger girls was Evidences of Christianity. On Sabbath evenings, in the girls' prayer meeting, we always explain the next Sabbath-school lesson, as they have no lesson helps in Arabic. As it is hard to keep the attention of the large and small girls together, we divided them, Dr. Balph taking the large girls and one of us the smaller ones.

The girls were all sorry to part with Miss Edgar. They, as well as the native teachers, showed their appreciation of her in many ways. After she left, Miss McNaughton took charge of the sewing, and took her turn in looking after many other duties. Whatever she undertakes to do is sure to be done well.

We were all glad to have Miss Willa Dodds with us again at examination time. At present the prospects are that we will all have as much as we can do this year. Brabahan, one of our members, died in Bhamra about six weeks ago. When her little baby was two days old, her husband was angry with her for lending a hatchet to a neighbor, and made her lie out in the sun a whole day. The consequence was a fever set in, which ended her life. She gave evidence of being a good woman. Her husband was a member when she married him, and then he went back. After a number of years he took another wife. Her first impulse was to leave him, but she would have to leave her children, too; and she felt she had a duty to perform to them, and she was his lawful wife. Two years ago she walked from her home to Latakia, eighteen miles, to have her baby baptized. She is at rest, I firmly believe, in the Everlasting Arms.

We, yesterday, attended the funeral of Mr. Abdulla Fehedy. He was a member of the Greek Church, and believed that his church was right, yet he and his family have been the warmest friends that the missionaries have ever had. And their friendship dates back to the beginning of the Mission. In all our trials and griefs they have always been the first to show us kindness and sympathy, and, of course, we feel deeply with them now in their time of

sorrow. I have had a good many conversations with him on religious subjects, and I feel sure that he considered Jesus Christ the "foundation stone" and depended on Him alone for salvation.

MERSINE, ASIA MINOR.—In a letter from Mrs. Mary E. Metheny, written at Guzne, the 16th of August, she says among other things:

I suppose more is known in America about the Stamboul earthquake than we know here. We have had no English newspapers later than the 13th of July, and the Turkish papers are not allowed to make any mention of it. Persons talking of it in the street in Beyrout were arrested.

Last Sabbath morning Dr. Metheny preached in Arabic, and in the evening, after a sermon in English by Mr. Dodds, he baptized Mary Lulu Amanda Dodds.

The health of all at the Mission is good. There has been no serious sickness among the school children. The fear of cholera has had a good effect among the municipal authorities in Mersine. It is said the streets were never so clean. As a result the general health has been better than usual.

We have no regular instruction going on in the school during the summer, but the children every day commit to memory Psalms and Bible verses.

MERSINE, ASIA MINOR.—A letter from Rev. R. J. Dodds, dated August 31, contains the following items:

The little son of one of our members is bad with croup. When I called to see him, I found a young woman at the house who had once been a scholar in the boarding school and had left it to marry a Greek. It was refreshing to meet her and talk with



her, a woman so intelligent and lady-like, and neat and tidy, among her people, like an oasis in the desert. I could not help saying to myself, "The Gospel is like leaven."

About two weeks ago I was in Tarsus. There I had two opportunities of speaking to large gatherings—in a fruit shop to a lot of Fellaheen, and in a shoe shop to a mixed crowd. In both places a good impression appeared to be made.

I think nothing scarcely tries one's soul like talking to Fellaheen—they are so coarse and so blasphemous. I went out one day to two large villages, and was kindly received, and preached to about eighty persons in all, and yet came home with such feelings as I imagine one has after a plunge in the Dead Sea. . . .

Some men in a Moslem store were very much surprised to-day when I showed them a vest-pocket edition Bible, and told them that, small as it was, it contained the whole of the Old and New Testaments. It is something to wonder at. It certainly could never be published in Arabic readable print. An old man inquired if we used the Arabic alphabet, or if our letters had different sounds. I was very glad to read him a few texts in English and give him the equivalent in Arabic. He seemed greatly pleased.

NEW HEBRIDES.—The following deliverances on the reports adopted at the New Hebrides Meeting of Synod are taken from the August number of the *Presbyterian Monthly*, organ of the Presbyterian Churches in Victoria and Tasmania :

In these reports there is a good deal to sadden us, for death has been removing honored workers and loved children, while

hurricane and fire have wrought destruction on Mission premises. But though this is so, there is yet much to cheer us, and we have enough before us to show that the work of evangelization makes steady progress throughout the group, and the reports from some stations more especially gladden our hearts and fill us with thankfulness to God for the evident tokens of His gracious working among the people. Apart from the considerable numbers who on some islands have professed themselves followers of Jesus, we would note, for the encouragement of all who long and pray for the extension of Christ's kingdom in the New Hebrides, the following signs of progress—viz.: At South Santo the Gospel of John has been translated and printed; a dying chief earnestly sought, and, we trust, found salvation, and women are now freely allowed to attend church. At Malo we note a handsome new church erected and an increased number of teachers at work. At Uripio, Malekula, there has been one baptism, and we rejoice over two women near to, or in the kingdom, and a dying cripple praying and asking to be prayed for. At Pangkumu we find the number of teachers increased, and, notwithstanding great opposition and losses by the labor traffic, the number who attend the preaching of the Gospel gradually increases, and some are breaking caste. At Aulua there is, indeed, a stirring among the dry-bones, evidenced by large attendances at the services; some of the young men preaching in villages around; new villages being formed by worshipping people, and the Gospel of Matthew translated and printed in this dialect. On Ambrim, notwithstanding disastrous losses by hurricane and fire, there is the rapid establish-

ment of seven schools and preaching stations, and the earnestness displayed by a few Christianized natives in bringing the Gospel before their fellow-islanders to cheer us. On Epi we note, under the Nikaura Station, the peace which prevails; the opening of new schools, the increased attendance at school and Sabbath services, the eagerness of some of the people to possess books, and also the formation of a class for candidates for baptism, and some young men confessing that Jesus has won their hearts. Under Burrumba Station we hear the same cry for more teachers, as at Nikaura, and note an increased number of schools; the beginning of work among new tribes; the publication of the Gospel of Matthew in Bakian, and a fair number of natives under training as teachers. On Nguna and the islands attached to that station the forward movement is shown by the establishment of schools in hitherto dark and heathen villages, and the number of teachers sent out to help in the evangelization of other islands. From Havannah Harbor we hear of continued accessions from heathenism, a dictionary of Efatese and other books printed. At Erakor we observe with gratification the publication of new books paid for by the natives themselves, and the certain triumph of the Gospel is vindicated by the now wide-open door on long-closed Mele, and the earnest of further blessing is seen in the fifty-two persons there who have renounced heathenism. From the "martyr island" of Erromanga we hear of the consolidation of the work among the natives; the publication of new books for their use, and payments being made by them to refund outlay on their behalf by the Bible Society, and also to support teachers on their own

islands. Then away in the south of the group, on "Dark Tanna," as it is frequently called, in connection with the Port Resolution Station, not only do we learn of increased attendance at school and of new churches built, but we hear also the now familiar cry for teachers, and rejoice over three souls added to the Church. At Aneityum, the first field taken up by the Mission, the services have been regularly held by the natives during the absence of their missionary. For these things we thank God and from them take new courage.

INDIA.—The *Assembly Herald* quotes the following encouraging statement from an address made by Bishop Thoburn, at the meeting of the International Missionary Union, held at Clifton Springs, N. Y., in June: "About five years ago a movement toward Christianity began to be noticed among these people (low caste villagers), and it has been steadily maintained ever since. For some time the converts of all years have averaged about fifty a day. Up to date there seems no signs of abatement to the work. If we are able to provide for it, there is every prospect of its progress and wide extension. The latest letter from a native brother reported 200 baptisms in a week, and 2,000 candidates for baptism. Another has reported over 3,000. If I could get \$2,000 a year for five years, I would undertake to open a new Mission field, and have 5,000 converts in it within five years. This movement has the following points in its favor: First, the people do not ask for money, employment, or any temporary reward. They are anxious to have their children educated, but ask for nothing besides. Second, they make satisfactory progress after becoming

Christians. The children of those who became Christians thirty years ago have grown up before our eyes. Some are ordained ministers, some are teachers in high schools, and now some are successfully learning stenography and typewriting. Third, the low caste men of to-day will be the leaders of society before the close of the next century. The social stain is rapidly removed after they become Christians. Fourth, from a missionary point of view, the value of the work is enhanced by the fact that workers are raised upon the field. During the past five years I have ordained 200 men, while not less than 100 workers of lower grade are thrust out every year. We have now a total of nearly 1,000 native preachers, and including teachers, Bible readers and other helpers, we have a total working force of 2,400 men and women."

At the same meeting, Rev. M. C. Mason, of Assam, said, after describing a council of Hindoo villages, the result of which was a general call for Christian instruction: "God has most manifestly called to that field by going before and preparing the way. This is illustrated by a story of the first convert, who, when a boy, prayed to the unknown Spirit for enlightenment, and whose prayer was answered, and he was permitted to be a leading agent in bringing nearly 3,000 of his people to Christ. God is willing to use the most feeble means. This is illustrated by the story of an ignorant boy who was used largely to plant and build a strong working church of about 400 members, which in the last year has gathered over 100 converts to Christ. These churches are self-supporting. We have urged that anywhere ten men may support the eleventh as they live them-

selves. We have never given of Mission money a piece for church or school buildings in their villages, nor a piece to support of pastors as such. Now churches support not only pastors, but from one to four men to preach to the heathen."

AFRICA.—Rev. Isaac Shimmin, a Wesleyan missionary in Mashonaland, in a recent address in England, speaks of the years of oppression from which the Mashonas have suffered at the hands of the Matabele, and that they have been despoiled of their children and wives, and looked upon as dogs. Mr. Shimmin, on seeing no children among the huts which he was visiting, asked, "Where are the children?" The answer came, "They are all gone. A year or two ago the Matabele came and took them away from us before we could save them." Mr. Shimmin speaks of the Mashonas, who are closely allied to the natives among whom our East Central African Mission is conducted, as very successful mechanics. They have a Sabbath of their own, occurring on the ninth day from the new moon. Their only form of religion was a species of witchcraft, and they are very tricky and depraved. But a better day will come to them now that the Matabele power is overthrown and missionary work has been begun among them.

Pondoland, which lies between Natal and Cape Colony, has just been annexed to the British possessions; and recently a missionary of the Scotch Free Church has undertaken to establish a station at the kraal of the king. This missionary reports that on riding up to his majesty he found him lying down, with his great men around him. He was dressed in a shirt and a few bracelets and his crown. The latter was a

singular composition, made up by stitching together a large number of papers of shirt buttons. The tribe is ignorant, and in many ways degraded, yet the king gave his consent to the establishment of a Mission station, and the Gospel, which is the only sure remedy for their wickedness and woes, will soon be preached among them.—*The Missionary Herald*.

KOREA.—Some Koreans in Fusan are at last turning to God, their Saviour. In April I baptized three—one man and two women—the first Koreans in Fusan who have been baptized. Their names were reported by the ladies of the Australian society, and, in the absence of a minister of their church, I was asked to baptize these. My teacher has also asked for baptism, both for himself and family. My helper's wife and son desire baptism. The

Amah in our house has also given proof of faith. Some or all of these will be baptized soon. There are other applicants, some of whom were not sincere. They are all required to wait until they give full proof of sincerity, knowledge and some degree of piety. Most of them have been put on a course of instruction. The Word is spreading out into various quarters. There are no great numbers, but some very interesting inquirers. Those who believe are the better ones among the people. Their character will not do discredit at least to the new religion.

We are now in the midst of a most severe rainy season. Not a roof in Fusan is thoroughly proof against it. It is now Tuesday. It has scarcely ceased to pour since last Thursday. We are all prisoners to the climate.—*Rev. W. M. Baird, in Assembly Herald*.

## MONOGRAPHS.

### DR. METHENY AT HOME.

It is just nine days since the Doctor got home—four months to a day from the date of his leaving home. All went smoothly on his return until he was nearly home. He made connection with the French steamer at Marseilles, which was due here August 2d. When it reached Samos they heard that Mersine was in quarantine, and had then to plan what way they could get home.

There were 66 passengers for Mersine, among them a man in the employ of the Mersine, Tarsus and Adana Railroad, and the son of the French Consul, returning from school in Paris. We did not know

of the quarantine till the day the steamer was due here. Even then the agents held out the hope that she would come and land her passengers.

Mr. Dodds and our two children who had gone to town to meet the Doctor waited till the evening of the 3d, and then came home disappointed. That same evening we heard that others here had received telegrams saying that the steamer had gone to Alexandretta and landed her Mersine passengers there. We were the more uneasy when the time passed on from Friday till Monday, and we got no telegram from the Doctor, as he had telegraphed from several points along the way

—the last being Smyrna. We felt sure that if he was well he would telegraph.

Mr. Dodds spent an hour in the telegraph office one evening trying to send a message, but the operator was drunk and he had to give it up. The next morning he sent messages to Daoud Saade in Cyprus and to Mr. Walker in Alexandretta, inquiring about the Doctor. An answer came from Daoud the next day. Such are the beauties of telegraphing in Turkey. On Saturday we sent a horse down to wait till he should come, and on Monday p. m. Mr. Dodds went down. At 8:30 Tuesday morning he and Doctor both came.

Just before coming to Cyprus a Moslem woman had died of heart failure and was buried in the sea. Doctor had intended to land at Cyprus and come over in the first boat he could get whether steam or sail. But the authorities at Larnaca on account of the death on board allowed no one to land but the passengers for that port. Doctor having the fear of the Alexandretta Custom House before his eyes got through M. Daoud a permit from the authorities for his baggage to go ashore to the Larnaca C. H., and be there *in transit* till an opportunity occurred of sending it.

As we had heard, the Mersine passengers landed in Alexandretta. Doctor at first thought of coming overland and putting in quarantine near Adana. An attack of fever changed his mind about that; he did not like the prospect of falling into the hands of quarantine doctors. The rest of the passengers started in a sailing vessel Sabbath evening. Doctor was afraid to risk such a long sail in his weak state. In the meantime thinking none of us would be in town he had telegraphed to a Moslem

baker to let us know where he was, but they had not written the name right. It was not delivered and it was found still in the office afterwards.

On Monday, finding a steamer in port he found the captain willing to take him to Karadash and let him down there; but in order to come the rest of the way he must have his own boat. He bought one and hired a man to row it. Then he took out his clearance papers, which were necessary in order to get a clear bill of health on landing. He and his boat were then taken on board the steamer. In the meantime the captain had agreed for a greater sum to take him on down opposite Mersine and let him down away out at sea. They left Alexandretta at 1.30 p. m. Monday, and between 9 and 10 came to anchor. Doctor's boat was let down and he got in, but his man refused to get in. Doctor had calculated that the wind would be from the land and keep down the sea as is usual at this time of year, but it so fell out the wind was from the sea, and the waves were very high. It was not without danger that they cleared the steps of the steamer, the man having been persuaded to get in. He rowed and Doctor steered. Doctor's plan was to row to the lighters lying in the roadstead, tie his boat to one of them, get in the lighter, and sleep till morning, then hand in his papers. After two hours' toiling they came to the lighters, but by this time the waves were so high, and they were so wet that they thought the safest plan was to beach the boat. Doctor did not recognize our own house when he saw it; new buildings that had been put up had changed the place. A new landing stage had been built next to our lot, and he mistook it for one farther down town. Seizing

a favorable moment they both jumped out and drew the boat to shore. The water was up to the Doctor's chin. Dripping, they went round to the front door and knocked. The watchman came running to see what was the matter. When he saw the Doctor he welcomed him very effusively. By this time the doorkeeper and his daughter and Mr. Dodds were aroused. It was about midnight. After getting dry clothes and something to eat they started for Guzne at 3 P. M. Doctor was quite sore and weary for several days. He has slept well since coming home and is beginning to get some appetite. It always takes some little time for him to get accommodated to the altitude here.

The party that started in the sailing vessel only came part of the way in it, and had to come the rest on horseback. They got here two days after the Doctor.

I have not told you the cause of the quarantine. There is cholera in the interior and a cordon has been established several days from Mersine. The Mufdi, of Mersine, a religious dignitary, broke through the cordon and came into town. Instead of shutting him up the Mutasserrif told him to stay in his own house ten days. Of course, he paid no attention to the order. Thus the whole business of the country about was destroyed. I suppose as a consistent Moslem he could not keep quarantine. The Governor-General and all the merchants sent a vigorous protest to Stamboul and asked that a government physician be sent to verify their report—that there is no cholera near Mersine.

Quarantine was lifted several days ago, but reports say that Beyrout and Alexandria will not receive vessels from Mersine, so that it is virtually in force yet. Our

mails are all irregular, and our goods lie yet in Larnaca and Alexandria.

MARY E. METHENY.

#### LEAVES FROM MRS. PATON'S JOURNAL.

Mrs. M. Paton, wife of the venerable missionary to Aniwa, made a brief visit to the New Hebrides this year, especially to see her son, Rev. F. Paton, who had been appointed to the Island of Malekula, while she was in America in 1892. The Leaves from her Journal that the *Sabbath School and Missionary Record* is publishing will be quite as interesting to readers in the United States as to the Federated Churches of Australia:

Before leaving Sydney for the New Hebrides I had a nice visit to the South Sea Island Home with Mrs. Macdonald, who gives so much of her time to the welfare of the "Boys" who frequent it. Each "Boy" pays a small sum weekly, and when any of them are sick or in need of rest they are boarded cheaply, one of the most capable and Christian of their number being appointed caretaker. They have got the home decently furnished bit by bit, the latest additions being a book-case and small mirror over the sitting-room mantel-piece. They flocked with great interest to see their new possessions, and Charlie Lean (they call him "Charlie Fat," he is so stout), the caretaker, said, with a twinkle in his black eyes as he stood by the mirror: "All you black fellow look in here and you see plenty monkey." One of those black apostles was earnestly trying to show his brothers how Christ could change their whole lives and said, "Oh, *do* give your black hearts to Jesus and He make you new. He make you such good looking fel-

lows!" I so missed dear Robbie's welcome (Mrs. Macdonald's black gardener) this time. He died some months ago testifying for his Saviour to the end. He was a native of Malo (New Hebrides) and rejoiced greatly over Mr. Landell's translation of the Gospel of Mark. He was speaking of it to Mrs. Macdonald one day, and in his eagerness sat up in bed, his thin dying face and large eyes lit up with earnestness as he said: "Oh, I pray Jesus make it one beeg lighthouse to show all people Malo the road to *Iim*."

We were sent off from Sydney with a hearty Godspeed from a crowd of Christian friends who came on board the steamship "Balmain" to say good-by, and as we steamed out of harbor I could hardly realize that we were actually going all the way to the New Hebrides in a *steamer*—that we would reach Aneiteum in *seven days* instead of the usual three *weeks* by the old "Dayspring."

It did not seem a bit as if I were traveling *alone*, the missionaries all being so kind and such old friends. Captain Calder was so kind to us. He had the smoke-room done up as a ladies' sanctum, where we could have afternoon tea out of his own rare egg-shell china, and then we had a nice tent rigged up over the main hatch, with a breeze blowing right through, which we nicknamed "Coolgardie," and patronized very freely. We had prayers and Sunday services on deck.

The little inter-island steamer "Croydon" was lying in harbor when we entered Anelgaubat. Our excitement was intense. At last the Mission boat rounded the stern of our vessel—two or three missionaries in her, but I only saw one, heard his old familiar salutation, and in three bounds

Fred was at my side and my heart was at rest. He was extremely pale for a minute, from excitement, otherwise looking splendidly well and as full of energy and spirit as ever. As we were being rowed ashore the news was being broken to me of dear Mrs. Watt's death, which took place at Port Resolution only four days previous. Such a stunning blow to us all and to the Mission!

It was very delightful for the missionaries all to be together at their Synod meeting, but the time was very, very short, and the work hard and continuous. Mr. Annand, who conducted morning prayers ere we parted, gave out the sixty-third paraphrase, and as the rich voices blended it was almost too thrilling.

Fred had to bring one of his patients to Synod with him—a man who had his right hand blown off with dynamite. He was afraid the man would sink at first, but the cure has been so far successful. Dr. Lamb sawed off a bit more of the bone at Aneiteum, and now Tamal is strong and bright, and comes regularly to Fred for the dressing. We had a charming half-hour at dear old Aniwa, where we left Mr. and Mrs. Gray for their annual visit there. The natives were overjoyed to see us, and it was Fred's first visit to his birthplace since he had left it a little boy of five. They are all so vexed at his being appointed to Malekula, and plead right eloquently to have him stay with them. They declared the Malekulans could not love him as they did, for he was born on their soil, their first white chief, and they had the best right to him. We tried to pacify them by telling them that they were so good they didn't require a missionary, but they promptly offered to turn reprobates on the spot if that would induce him to stay!

Our Mission party dwindled down by degrees as we steamed to the North, and we were not sorry to leave the little "Croydon," though Captain Reid had been very kind, when our turn came.

Fred had told his cook to prepare dinner when he heard the "Croydon's" whistle, so we had not long to wait for it. As the boat pushed off, the usual hearty cheers were given and received, and Fred and I were left alone at last.

### GOD'S TENTH.

In touching the question of giving, we touch the most vital point pertaining to the consecration and spiritual power of the Church. In saying this, we speak from experience, as we certainly speak according to Scripture. "*Bring ye all the tithes into the storehouse, . . . and prove now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.*" Here, plainly, the giving of tithes is made the condition of an abundant outpouring of the Spirit. Prayer, testimony, effort, self-denial—how often do we hear these duties mentioned as summing up and fulfilling the requirement of tithes! But "tithes" means money or other property of equivalent value; and the effusion of God's Spirit is here made contingent upon bringing in these tithes, and paying up these dues to God.

A tenth of his income was required of the Jew, to be set apart and sacredly devoted to God's treasury. And this was the first tenth, and not the last tenth—the first fruits, not the dregs and leavings. And while the amount is not specified in the New Testament, the same principle is

carried over. "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him" (1 Cor. xvi. 2). Here is *consecrated giving*—laying by in store—a certain sum set apart, and made sacred to God's use, and which thereafter one should no more think of using for himself than he would think of taking the same sum from his neighbor's pocket. And here is *proportionate giving*—"as God hath prospered him." Ought the proportion to be any less under the gospel than under the law? Surely not, when we remember that we have as our example One who "*though He was rich, yet for our sakes became poor, that we, through His poverty, might be rich;*" and that we have the precept of this Exemplar, which no ingenuity can explain away—"Whosoever he be of you that forsaketh not all that he hath cannot be My disciple." In the light of such high standards, who can say that at least we ought not to give one-tenth of our income to the Lord?

If any Christian who has never tried it will make the experiment, conscientiously following it through to the end in prosperity and in adversity, we predict for him two surprises. First, he will be astonished at the increased amount which he is enabled by this method to give to the Lord; and, secondly, he will be astonished at the increased spiritual and temporal prosperity which the Lord will give to him. For observe that here is an instance where the Lord actually makes a challenge to His people, and sets up a test case, saying, "*Prove Me now.*" Taking this Scripture in connection with others, we find that there are two points to be demonstrated.

1. That faithful and proportionate giving will be rewarded with superabundant spir-



itual blessing. The statement does not require proof, since experience has stamped it already as an axiom. Other things being equal, that Christian who opens the broadest outlet for charity, will find the widest inlet for the Spirit. The health of a human body depends upon its exhalations as well as upon its inhalations. It is reported that a boy who was to personate a shining cherub in a play, on being covered over with a coating of gold-leaf, which entirely closed the pores of the skin, died in consequence, before relief could be afforded. Woe to the Christian who gets so gold-leafed over with his wealth, that the pores of his sympathy are shut, and the outgoings of his charity restrained! He is thenceforth dead spiritually, though he may have a name to live.

2. That faithful and proportionate giving will be rewarded with abundant temporal prosperity. This is a saying hard to be received, but it has the emphatic support of Scripture. "Honor the Lord with thy substance and with the first fruits of all thine increase; *so shall thy barns be filled with plenty, and thy presses shall burst out with new wine*" (Prov. iii. 9, 10). This is but one specimen of many from the Old Testament. "Give, and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom" (Luke vi. 38). Do we believe these words of our Lord, and can we question that they refer to abundant temporal returns in recompense for abundant giving?

Let us now throw light upon this subject, from a few inserted leaves from a pastor's pocket-book.

One says:

"I knew a widow of limited means who

was remarkable for her liberality to benevolent objects. But a sad change came into her by an unexpected legacy which made her wealthy, and then her contributions began to fall below the amount of her giving when she was poor. Once she volunteered: now she only gives when importuned, and then it is as if the fountains of gratitude had dried up. Once when asked by her pastor to help a cause dear to her heart in her comparative poverty, and to which she gave five dollars then, now she proffers twenty-five cents. Her pastor called her attention to the surprising and ominous change. 'Ah!' she said, '*when day by day I looked to God for my bread, I had enough to spare: now I have to look to my ample income, and I am all the time haunted with the fear of losing it and coming to want. I had the guinea heart when I had the shilling means: now I have the guinea means and the shilling heart.*' It is a fearful risk to heart and soul, to become suddenly rich. This is one of the reasons why God lets many of His best children acquire wealth so slowly, so that it may not be a snare to them, may not chill their benevolence; that, when wealth comes, the fever of ambitious grasping may be cooled, and that benevolence may overtake avarice."

Now, the only way to avoid this peril is to cultivate two habits and let them grow side by side—the habit of economy and the habit of charity. If one's economy grows steadily and alone, it will tend to dry up his charity; if one's charity grows steadily, it will dry up his means, unless balanced by the other virtue of economy. Therefore let both grow together, then our giving will increase just in proportion to our getting.

But let us introduce another illustration, furnished from a pastor's observation :

"A parishioner, who was a dear friend, read his pastor a page from life's history to this effect : When a small boy he gave his heart to Christ. He was engaged in a brickyard to carry clay, often on his head, for twenty-five cents a day. Then he vowed that one-tenth of his income he would give to his God. This he conscientiously did, and prosperity followed until his income was \$10,000 ; and then the trial of his life came, in which he went down in financial disaster. He would not give one-tenth of \$10,000. Here his faith balked. He said, 'After disaster had swept all away, I learned what I had not known before—that it is easier to give one-tenth of \$72 than of \$10,000. 'A man is truer to God who works for twenty five cents a day, and has less temptations and more strength to meet them, whose income is \$6 a month, than \$833 $\frac{1}{3}$ .' He regained wealth, but it was in strict compliance with the vow of his youth, which his disaster enabled him to fulfill until his death."

This is an instance of negative proof: viz., that "there is that withholdeth more than is meet, and it tendeth to poverty." The positive proof would no doubt fill volumes, were it written out.

There is a Christian league in this country, banded together to promote systematic giving. It brings every member into covenant to keep a strict account with the Lord, and to render Him one-tenth of the income. An annual report is made by each member, giving a statement of his business and spiritual prosperity. The secretary recently told us that the results have been surprising even to the most sanguine advocates of the tithing system :

that not only has the income of the missionary societies receiving the funds been greatly increased, but that, out of thousands entering into this league, all but two or three have reported greatly increased business prosperity. Are there not some things to be proved which we have not yet dreamed of, either in our philosophy or our mathematics ?

We give another instance from a well-known life. We find the statement in print, and believe, from what we have heard, that it is substantially correct :

"Many years ago a lad of sixteen years left home to seek his fortune. All his worldly possessions were tied up in a bundle, which he carried in his hand. As he trudged along, he met an old neighbor, the captain of a canal-boat, and the following conversation took place, which changed the whole current of the boy's life :

" 'Well, William, where are you going ? ' "

" 'I don't know,' he answered ; ' father is too poor to keep me at home any longer, and says I must now make a living for myself.' "

" 'There's no trouble about that,' said the captain. ' Be sure you start right, and you'll get along finely.' "

" William told his friend that the only trade he knew anything about was soap and candle making, at which he had helped his father while at home.

" 'Well,' said the old man, ' let me pray with you once more, and give you a little advice, and then I will let you go.' "

" They both kneeled down upon the tow-path (the path along which the horses which drew the canal-boat walked) ; the dear old man prayed earnestly for William, and then gave this advice : ' Some one will soon be the leading soap maker in

New York. It can be you as well as any one. I hope it may. Be a good man; give your heart to Christ; give the Lord all that belongs to Him of every dollar you earn; make an honest soap; give a full pound, and I am certain you will yet be a prosperous and rich man.'

"When the boy arrived in the city, he found it hard to get work. Lonesome, and far from home, he remembered his mother's words and the last words of the canal-boat captain. He was then led to 'seek first the kingdom of God and His righteousness,' and united with the Church. He remembered his promise to the old captain, and the first dollar he earned brought up the question of the Lord's part. In the Bible he found that the Jews were commanded to give one-tenth; so he said, 'If the Lord will take one-tenth, I will give that.' And so he did; and ten cents of every dollar were sacred to the Lord.

"Having regular employment, he soon became a partner; and after a few years his partners died, and William became the sole owner of the business.

"He now resolved to keep his promise to the old captain; he made an honest soap, gave a full pound, and instructed his book-keeper to open an account with the Lord, and carry one-tenth of all his income

to that account. He prospered; his business grew; his family was blessed; his soap sold, and he grew rich faster than he had ever hoped. He then gave the Lord two-tenths, and prospered more than ever; then he gave three tenths, then four tenths, then five tenths.

"He educated his family, settled all his plans for life, and gave all his income to the Lord. He prospered more than ever.

"This is the story of Mr. William Colgate, who has given millions of dollars to the Lord's cause, and left a name that will never die."

Perhaps in these instances may be found the true solution of a great question: How shall we get the means to give the Gospel to a lost world? It is no longer a question of men to go, but of money with which to send them. And the money is in the hands of Christ's professed disciples—enough, and more than enough, for all demands. If wrong habit has so shut up their hearts that they cannot be persuaded to give it, let us try at least to educate the next generation differently. And may it not be that the best system of education which can be devised is this of training Christians to set apart one-tenth of their income to the treasury of the Lord?

—*Rev. A. J. Gordon, D. D.*

## EDITORIAL NOTES.

—On page 223 will be found the official receipt for \$692.20, a second year's contribution by the young women of the Church towards the salary of their missionary in Suadia. We expected to be able to send the Treasurer \$764.95, but some of the contributors have failed to make the second payment on their five-year pledge.

—On the same page will be found the Treasurer's voucher for \$140 from the elders of the Church towards the support of a foreign missionary. We waited for nearly nine months after the money was due before we paid into the treasury what was in our hand, hoping that all the brethren who so cheerfully indorsed the enterprise at the meeting of Synod in 1893 would

forward the amount of their pledge, and that many others in the eldership would become regular contributors. An extra cent a day from each of the 482 elders would entitle them to a representative in each of the three fields, where the Reformed Presbyterian Church is conducting missionary operations. We hope for larger results the coming year.

—Very little progress has been made towards the establishing of the proposed Mission in China. A very encouraging letter has been received from Rev. Dr. Henry, of Canton, in which he indicates several localities where missionary work might be begun with good prospect of success. Mr. McBurney, of Wahoo, is ready to go whenever a congenial associate can be found. He has always believed that foreign missionary work was his special calling, and now more than ever before he feels the weight of the call.

There should be no difficulty in securing the services of an associate for Mr. McBurney. We have on file in our office the names of nine ministers, who, when, at the Seminary in the winter of 1889, signed the volunteer pledge: "We are willing and desirous, God permitting, to be foreign missionaries."

It is true that at least four of these brethren are now actively engaged in pastoral work. But they accepted their charges, at the very time that the Foreign Board was calling for laborers. And we hope they will yet hear the call, and be constrained by the love of Christ to leave the home land and preach the Gospel in the regions beyond.

Surely we ought to have a Mission in China when there is money in the treasury to begin operations, and *nine* minis-

ters, not only "willing," but "desirous" to go.

—An ordained minister and a physician are needed to take charge of our Mission in Cyprus. There is no reason why there should not be a minister there when his salary is already provided for a term of years, if there are *nine* in the home church who have declared themselves not only "willing," but "desirous" to go. Don't deny yourselves, brethren, when the door is open and the field inviting.

—A few weeks ago we received from the Y. P. S. C. E. of First Newburgh, N. Y., through Miss Mary E. Wilson, the sum of \$12.50, the third quarterly payment on a pledge of \$50 for the work in Syria.

—A devoted young woman, a member of Olathe (Kan.) Congregation, in renewing her subscription to the *HERALD OF MISSION NEWS*, inclosed one dollar with the request that 50 cents should be used to extend the circulation of the paper. If every subscriber were to imitate this example, our little Monthly would have a very wide circle of readers.

—The Mothers' Class in the Sabbath-school connected with the Second Church in New York have sent us through their teacher, Mrs. Andrew Alexander, weekly offerings to the cause of Christ amounting to \$19.76. This generous donation will be put into the hands of the Treasurer for the Suadia Building Fund. These kind-hearted mothers will thus have the satisfaction of knowing that they are, in this way, doing something for the needy children in that part of Syria.

—The churches are again reminded that money is still needed to liquidate the debt incurred by the necessary repairs and alterations in the buildings at Suadia.

Received, Sept. 19, 1894, from the Young Women of the Reformed Presbyterian Church in North America, through the Herald of Mission News, the sum of Six Hundred and Ninety-two Dollars and Twenty Cents, being their second contribution towards the salary of their Missionary, Dr. Wm. Moore, of Suadia, Syria.

\$692.20.

Received, on the same date and through the same channel, from the Elders of the Reformed Presbyterian Church in North America, the sum of One Hundred and Forty Dollars, being their first contribution towards the salary of their Missionary, Miss Jennie B. Dodds, of Mersine, Asia Minor.

\$140.00.

Watta T. Miller,  
Treas.

The **HERALD OF MISSION NEWS** will be glad to receive orders for the **Missionary Picture** that was on exhibition at Synod. This picture is not an engraving, but a finely finished photograph of all the Missionaries sent out to Syria, Asia Minor and Cyprus, from the inception of the Foreign Missionary enterprise to the end of 1893. It is of historic value, giving the likeness and name of each Missionary, the field to which he was originally sent or in which he is now laboring, and the date of his appointment, with other dates of importance in the history of the Missions; it should have a place on the walls of every Sabbath School Room in the Church. The cost of this unique picture, mounted and ready for framing, is only **Four Dollars**.

Arthur H. Smith's "Chinese Characteristics," which is to be published during September by the Revell Company, will be a work of more than temporary interest. The author had been a resident of China for twenty-three years when the work (originally letters to a local paper) was first brought out in Shanghai a year or two since. Only a few copies found their way to this country, and these were sold mostly to libraries, but discriminating readers were prompt to recognize that the work was, to use the words of one, "the best book on the Chinese people" ever issued. This edition has been entirely rewritten, the repetitions inevitable in a series of letters having been carefully eliminated, and the various topics arranged in proper order. There will be a number of original illustrations and an exhaustive index.

A new book by Isabella Bird Bishop, author of "Unbeaten Tracks in Japan," will be issued at once by the Revell Company, entitled "Among the Tibetans." It contains twenty-one illustrations and gives many hitherto unknown facts concerning this singular people, whose aversion to visitors is such that Tibet has been less explored than most parts of Central Africa. Just now Mrs Bishop, a persistent explorer of the by-ways and waste places of the earth, is traveling in Korea, but her friends hope that she has penetrated beyond the scene of the present difficulties.

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